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Organ of the Church of Jesus Christ of Latter-day Saints.

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## THE DIFFERENCE.

In the Worcester Spy of last Sunday, appears a temperate editorial in reference to the faith of the Latter-day Saints, which the writer couples with that of the Christian Scientists. The only reason for this that appears in the article is that "Both of these have received the miraculous healing of biblical stories, for the purpose of proving the divine origin of their religion and the importance of faith in it."

There are two errors in the statement; one is that the doctrine of healing believed in by the Latter-day Saints is the same as that advanced by Christian Scientists; the other is that this doctrine is "revived" for the purpose of "proving the divine origin of their religion." There is a great difference between the two theories. The Latter-day Saints hold to the doctrine taught by Jesus Christ and His apostles, that the sick may be healed by faith. They follow the same method pursued by the Elders of the primitive Christian Church; namely, anointing the sick with oil accompanied by the laying on of hands and prayer. They profess no occult or miraculous power, but simply exercise faith in God for the benefit of the afflicted, and give the glory to Him who is the source of all authority and power and gifts and blessings. People who are acquainted with the method employed by Christian Scientists will perceive the difference between the two.

The Elders of this Church do not exhibit the numerous cases of healing by faith that have occurred in this dispensation, as proof of the divine origin of their religion. That is evidenced in the truth of the principles which it embodies, and their identity with those enunciated by Jesus Christ and His Apostles in the first century of the Christian Era. The gifts and manifestations of the spirit of God in the Church are not given specially to induce faith, but are rather its products. Faith is the moving cause; the healings and other blessings resultant are its effects. Thousands of instances of what some people call "miracles," in answer to prayer, might be cited which have never been offered for public consideration. They were not given for that purpose. Occasionally some person in excess of gratitude desires to give publicity to an extraordinary manifestation of the goodness of God in his or her case, and cannot be satisfied without bearing witness of it in a public manner; but usually it is received as a confirmation of faith instead of being offered by way of its creation.

The use of the words "biblical stories" by the Spy, indicates incredulity as to the accounts given in the old scriptures of remarkable restorations to life and health, through the exercise of the principle of faith. That springs from the notion that those manifestations were in violation of the laws of nature; that is, that they were "supernatural." It is a mistake to suppose that either the Latter-day Saints or the former-day Saints went about as miracle-mongers, professing supernatural powers to startle and overawe people who have the love of the marvelous.

We believe that the operation of faith is just as natural as that of the law of gravitation or of repulsion. The force which propels a ball up from the ground is as natural as that which attracts matter towards the earth's center. Faith is a spiritual power, governed by law, which has its effects on material things as mind does in common experience. It is not at present fully comprehended, but is known by its visible effects, and we recognize them as strictly natural and therefore do not accept the word "miracle" in its ordinarily adopted sense.

"Mormonism" is a "revival" of primitive Christianity with all its teachings, ordinances, authority and power. But it is not of human origin. It has been revealed directly from heaven. It has not evolved from the brain of any man or woman. It is not construed from scripture, ancient or modern. While accepting the Bible and the Book of Mormon as containing accounts of the dealings of God with His people on the two hemispheres, it has not drawn its doctrines or authority from books, but has received all that is in it as a system of religion from divine sources, directly manifested. In this respect it is different from every creed and church extant.

We are pleased to see that the Spy does not endorse the kind of opposition which is raised against either "Mormonism" or "Christian Science." It has this to say concerning them:

"These sects are growing and they are bound to grow enormously in the next decade. Ridicule and persecution will not avail in the least. Some of the best people of the country are bound to flock to the standards of these new faiths. They are entitled to the same religious freedom given any other person and they can still remain excellent citizens, we believe, side by side with the men and women of other beliefs."

We agree with that paper in its expressions concerning religious freedom. That greater "liberality of thought" which it advocates, both for the free-

dom of the individual and worship for the public, is in keeping with the advanced spirit of the age. All mankind should be free to worship what, and how, and when they please, so long as they do not interfere with the same right in others. Discussion of our different beliefs should be unrestrained until we manifest a desire to injure, misrepresent or oppress those who differ from us. The day will come when this liberty will be fully enjoyed, and that day will witness the glorious triumph of the truths which have been revealed from heaven in these latter times, and which people who do not understand them dismiss from their minds under the now despised name of "Mormonism."

## A CHURCH TRUST.

Dr. Clark, the acknowledged father of the Christian Endeavor movement, recently said that a church trust is among the needs of our time. "There should be a religious clearing house," he said. "There should be a combination of the Christian forces of the land, to work together in harmony for the advancement of the kingdom through their own churches and denominations."

This utterance was at first regarded as rather odd, but there seems to be a disposition to take it seriously now. It is pointed out that if the churches were run on the principles obtaining in secular business, they would have more influence. If trust methods were adopted, the mission fields would be allotted to each denomination, so that one would not obstruct the road of the other. Low grade preachers would be suspended, and church debts would be cleared off. But with all this the vital power in church life could not be secured.

The true Church—and there can, as a matter of fact, be but one—is first of all a divine institution. Its members are those who have yielded obedience to God. Its officers are appointed by the Almighty. Its laws and ordinances are of divine origin and authority. It is so formed as to combine the advantage of every form of society in which human beings have been gathered. It is the body of which Christ is the head, an organization subject to no authority save that which is recognized by the Master.

If this fundamental principle were understood in the world, there would be fewer unavailing experiments in reform. It would then be apparent that the "restoration of all things" must be expected only at the hands of the divine Master.

## A FINE ARTICLE.

The St. Louis Post-Dispatch of Sunday, July 7th, devotes more than a page to the "Mormon" missionaries laboring in that city and other parts of the southern Illinois conference. It gives half-tone pictures of seventeen Elders belonging to that conference, and a remarkably fair report of an interview with Albert M. Olsen of this city, and of the labors of the missionaries in St. Louis during the past two years. There is in the entire article a marked absence of that ridicule and misrepresentation which usually characterizes newspaper references to "Mormonism," and a very gratifying endeavor to present the subject as laid before the reporter by Elder Olsen and his associates. It gives full credit to the faith, patience, perseverance, trials and difficulties of the missionaries, laboring without purse and scrip solely for the purpose of spreading the principles of the Gospel and aiding in the redemption of mankind. It speaks highly of the appearance, manners, intelligence and good address of the Elders conversed with, and of the historical part of the Book of Mormon, and altogether presents one of the most able and sincere endeavors to place the subject truthfully before its readers that we have seen for many a day. The Post-Dispatch is to be congratulated on the talent and fairness displayed by its representative, and in publishing so attractive and interesting an article in reference to a faith and a people usually maligned and misrepresented by the American press.

## IDEAS OF BENEVOLENCE.

The New York World a few days ago invited the general public to kindly furnish Mr. Carnegie some practical suggestions as to how to spend in benevolent enterprises \$275,000,000, so as to do the greatest amount of good to the largest number.

Now, most people would think it an easy matter to give advice on such a question. But evidently it is not. The World is not satisfied with the suggestions made, and we doubt whether Mr. Carnegie is, although through newspaper enterprise, the advice is furnished unsolicited and gratuitously.

A great many of the correspondents of the World suggest that \$275,000,000 be invested in land that the inhabitants of the crowded tenements be aided to make homes for themselves on this land. They do not consider that a great many of those people would starve on a small farm, not having any idea at all of how to manage a piece of land; nor that such a transfer would not solve the tenement problem, unless the places made vacant in the cities should be kept vacant by some means impossible to even imagine.

Others suggest that co-operative manufacturing institutions be established. That is better. But if the laborers really want co-operation, why do they not put their own savings together for that purpose, without waiting for somebody to throw in his millions for their benefit? Of course if somebody would donate \$275,000,000, there would be a general and concerted movement among those whom the money was intended to benefit for a share of it. But that is not co-operation, except in the sense the European powers co-operated in China. Co-operation, as generally understood, means the putting together of capital in a common fund, for the purpose of strengthening its producing power, and then sharing in the benefits on an equitable basis. There is no suggestion of charity in it.

Others, again, advise the erection of hospitals for consumptives, the blind and the crippled, and the establishment

of free schools for technical instruction and manual training. The World considers these suggestions the best, notwithstanding their utter lack of originality. Are there no new paths of benevolence? Possibly there are, but they are not easily discovered. That will be admitted by anyone who will give serious thought to this question: What would I do, if I had \$275,000,000 to spend in the interest of philanthropy?

## JOHN F. E. DORIS.

With the death of Elder John F. F. Doris in Ephraim, Sanpete county, one of the Pioneers of the Church of Jesus Christ of Latter-day Saints in Denmark has passed beyond the veil. He was one of the first converts in Copenhagen, very few of whom still remain in the land of the living. The Gospel was first preached in that city on the 15th day of June, 1850. On the 14th day of December that year Brother Doris was through baptism received into the Church. There were at that time about 130 members in that country.

Brother Doris has ever been an active worker for the cause of the Master. For about six years, after his baptism, he engaged in missionary work in Denmark and Norway, during which time he suffered imprisonment and much persecution. He has been a resident of the city of Ephraim since 1857, but he has filled two missions to the Scandinavian countries, and two to the northern states, spending something like thirteen years in the missionary field. He was faithful in the performance of his duties, full of love for his fellowmen, and his testimony as to the truth of the Gospel never wavered. He will be much missed by his numerous friends, who are scattered all over the State, and not least by the veterans of the early years, whose ranks are rapidly diminishing in numbers, though not weaker in that strength which has its source in faith.

The character of Brother Doris is sufficiently shown by the fact that he embraced the Gospel in these early days in the face of persecution and all manner of difficulties, and remained faithful to the end. To join a society that is popular is no test of character. But to enter the unpopular Church of the Master is such a test. It proves that there is a quick perception of truth, and a strong desire to follow it. It proves humility and yet manliness; a heart yearning for instruction and yet brave to encounter dangers. Of such characters the Church has chiefly been made up. Persecutions have guarded it largely against those unfit to fight the battle of our Lord against sin and wrong. Or, when they have entered the ranks, trials of various kinds have proved too much for them. They have fallen by the way-side. Brother Doris was faithful to the end. A month ago he attended a Scandinavian conference in Provo, and gave his last testimony to his brethren there assembled. It was to the effect that the Gospel is true, and that Joseph was a Prophet of the living God. Honor to his memory!

## THE LATEST AIRSHIP.

Is the problem of aerial navigation about to be solved? The recent trial trips of the Brazilian aerostat, M. Dumont, in a balloon, in the presence of the Paris Aero club, would seem to prove that an airship has at last been invented which can be steered against the wind, if the breeze is not too stiff. The aerostat started from the Parc de Meudon and reached the Eiffel tower in fifteen minutes. Then he sailed around the tower and commenced his return trip, when suddenly the motor failed, whereupon the navigator ripped the silk and quickly descended to the ground. It is believed the accident was due to the fact that the wind suddenly increased.

M. Dumont's airship is a balloon, filled with hydrogen gas. He does not rely upon aeroplanes for support in the air. There seems to be no doubt that he has succeeded in steering it against a light breeze, though he cannot manage it in a gale. With the slow progress made in aerial navigation, there is still a long distance from this beginning, to a perfect craft that can be handled as a ship in the water. In fact, other balloonists have accomplished almost a similar feat to that now undertaken by the Brazilian inventor.

But man will not rest until the problem of sailing in the air shall become solved. We notice that a company has been formed and is now engaged in the construction of an airship in San Francisco, which is to carry thirty passengers and half a ton of freight. The builders think that before the first of January next, they will have a craft capable of going from San Francisco to New York in thirty hours. They claim that they can rise above the atmospheric disturbances, and therefore pursue their course, no matter how the storms rage near the earth's surface.

The general public have a right to be skeptical as to these claims. But if aerial navigation is to be brought to perfection, it will be done by American inventors just as quickly as by anybody else. They are original and practical, and know how to take advantage of the experience so far gained. If ever the airship can be perfected to the point that it becomes useful in the service of commerce and industry, its evolution will be rapid. For when in daily use, the improvements needed will constantly suggest themselves to the practical navigator. As long as it remains in its experimental stage, the development will be slow, but after that it will rapidly evolve, until there is as much difference between the present balloon and the perfected machine, as there is between the first log that was used by a remote ancestor to cross a river on, and the ocean racer that today carries thousands in safety over the mighty deep.

## AN UNPLEASANT ECHO.

An echo of the Sampson-Schley controversy is heard in Macley's history of the navy. And it is a great loud echo. Gen. Agnus, of the Baltimore American, has called the President's attention to the fact that the book is used at the Annapolis naval academy and, to use his language, terms the admiral, coward, traitor and insubordinate. The charges are certainly very strong.

They may be Gen. Agnus' inferences. History should be absolutely impartial and search for the truth its sole object. Whatever truth reveals should be allowed to stand, no matter whose name and fame may be made or marred. But it is doubtful if truthful, impartial history of contemporary persons can be written by contemporaries. The Santiago campaign is so recent and the controversy aroused by it so bitter that for some time, perhaps a long time, it will be a most difficult if not impossible matter to write its history fairly and honestly. It would seem that Mr. Macley has at least been guilty of intemperate language and partisanship also. It would have been no more than fair on his part to have submitted that part of his history which deals with the Santiago campaign to Admiral Schley. He was certainly a central figure there if not the master spirit of the great sea fight.

It is a long strike that has no turning.

Tomorrow will be a hot day. Let it also be a "dry" day.

The German emperor has taken to playing the flute. Does he intend to make some one dance?

And if any one shall ask you, "Is it hot enough for you?" let your answer be yea, yea, or nay, nay.

General Cronje finds confinement at St. Helena very irksome. In fact he feels very much bored.

In Chicago the inspectors will post milk rascals. The ducking stool would be more appropriate than the post.

A Somerville, Mass., Sunday school teacher wears shirt waists in church. Somerville is the place for shirt waists.

The Macley-Schley controversy will make it necessary to fight the battle of Santiago over again. Will these after-maths never be done with?

Mayor Johnson, of Cleveland, with his clean shaven face and curly hair, does not look unlike a Roman. There are those who say he is the noblest of them all.

At Braintree, Mass., Col. Bryan's family were the guests of Col. Drinkwater. There was a fitness in this for the colonel and his family are all total abstainers.

If millionaires have skeletons in their closets they are able to build stronger, darker closets than their poorer brothers; and this in a prying, spying world is a great advantage.

There was a tug of war at Sydney, Neb., when railroad gangs of Greeks and Austrians met. The result of the tug was one dead Austrian and six badly wounded Greeks.

Thus far the great steel strike has been conducted with decency and moderation, as such affairs should be. But as it drags along no man can tell what a day may bring forth.

Both parties to the great steel strike say that a question of principle and not of wages is involved. About as many crimes are committed in the name of principle as in the name of liberty.

As none of the police force will be on the way to San Francisco for Spry tomorrow, those on duty here could become spry in the enforcement of the law against Sunday liquor-selling. If the Mayor or the Chief would give the word, there are officers who would be spry enough, to carry it out. Try it!

A few days since an English agricultural authority attributed the great heat in the United States to the deforestation of this country. Now England and Europe are experiencing excessive heat. There is no deforestation there. What is the cause? Will the eminent agricultural authority please explain?

It is unprofitable, if not useless, to bandy words with an opponent that will not keep to a question, that uses the vilest epithets in place of argument, that dodges every point of its own presentation when unable to substantiate its charges, and that exhibits all the symptoms of rabies, including a disposition to bite while it drips foam and utters fury. The Tribune may rave on till it is tired.

## ON RELIGIOUS TOPICS.

New York Christian Advocate.  
It may be that certain reasons for the non-attendance of a large number of men in the churches must be credited to the men themselves. "There is nothing mysterious about the matter; nor is the alleged condition of a paucity of men in the churches a new or modern one. When one considers the obligations of church membership, it is not strange that many men hesitate, and even positively refuse to bind themselves by them. Membership in the Church of God stands for honesty in business, purity in private life, charity for one's neighbors, consecration for holy endeavor, and a desire to honor God and exalt His Son by a constant determination to reproduce the life of the Savior in one's own life. If a man has no sympathy with a holy life and no hungering after personal righteousness, he is not likely to be found in church, either as a member or worshipper."

New York Evangelist.  
If half a score of years hence our churches are not more a haven of righteousness in the community than they are now, if our politics are not purer, and our middle-class social life less commonplace, it will be the fault, not of these young people then taking their place in the world's work, but of the churches in which they grew to Christian consciousness. They may train these boys and girls to be a force for righteousness in business, in civic life, in the home, in society, as well as in the Sunday-school and prayer meeting. Or by unwise attempts to rule, they may arouse in them a spirit of aggressive self-sufficiency, restive under church restraint and church guidance; or by simple neglect, they may leave them to find channels for their overflowing energy and fresh enthusiasms in fields outside of the church.

New York Evening Post.  
Although the Young Men's Christian association has been in existence fifty years, most of its important changes in its methods have been made in the last twenty or thirty years. The association of today has the best gymnastic apparatus, bowling alleys, swimming bath, a well-stocked library. If a reading room provided with the most interesting papers, both secular and religious; a room for chess and other suitable games, a hall for music and lectures, walls covered with excellent pic-

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PLAIN AND MOIRE TAFFETA AND FANCY RIBBONS, regular prices 30c, 35c, 40c and 50c. In this sale only—	No. 12, regular price 15c. In this sale—	11c
	No. 16, regular price, 20c. In this sale—	14c
TAFFETA RIBBONS, PLAIN AND MOIRE, all colors and widths.	No. 22, regular price, 25c. In this sale—	17c
No. 5, regular price 8 1/2-3c. In this sale—		6c

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LADIES' BEST 4-PLY LINEN COLLARS, Regular Price 15c each. In this Sale only **10c**

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At Z. C. M. I. Cloak Dep't. for Two Days. NEW DOLLAR AND A HALF WRAPPERS FOR **75c**

On Monday and Tuesday, July 22 and 23, we offer a special buy of Ladies' Percale Wrappers, Medium Colors, Extra Full Width, Flounce Skirt, Ruffle Shoulders, Trimmed and well made throughout. These are \$1.50 Wrappers, and will be sold only two to a customer, on Monday and Tuesday, while they last at

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# Z. C. M. I.

T. G. WEBBER, Supt.

tures, quarters for evening classes in literature, language, sciences and the useful arts, and, finally, a place for worship. It can not, however, stop where it is now; nor can its sagacious leaders possibly be content with its present achievements. For one thing the association should break down the barrier which limits full and active membership to adherents of the strict evangelical creed. The time must come when all young men of good character, regardless of their former creed, can enjoy equal rights and share equal burdens in a noble endeavor.

Dr. Gladden, in North American Review.

The past century has been a period of theological agitation and upheaval in Protestant Christendom. The progress of physical science, the rise of the evolutionary philosophy, and the development of Biblical criticisms have kept the theologians busy with the work of reconstruction. These theological changes are not wholly due to the new conceptions of the world and of man which modern science has produced. Some of them, and these not the least important, are the fruit of a purified ethical judgment. Theology has been ethically; that is the sum of it. Today it is a moral science; one hundred years ago it was not. This is a tremendous change; none more radical or revolutionary has taken place in any of the sciences. To be rid of theories which required the damnation of non-elect infants, and of all the heathen; which imputed the guilt of our progenitors to their offspring; and which proclaimed an eternal kingdom of darkness ruled by evil potentates, whose ubiquity was but little short of omnipotence, and whose access to human souls implied omniscience—is a great deliverance.

Los Angeles Express.

There has been discovered in China a curious picture, evidently of great antiquity, which is supposed to represent Noah's ark resting on top of the Mount Ararat. As is well known, the religious literature of almost every nation and race contains an account of a deluge, but a Chinese manuscript recently unearthed, follows very closely to the story, recorded in the Bible.

Northwestern Christian Advocate.

It is not translation and an ascending chariot of fire which we need to get nearer heaven, but a more thoughtful and loving fellowship with God where we are. God invites us to go into business with Him and work along the lines of faithfulness, truthfulness, jus-

## Cutler Bros. Co., 36 Main, Offer Today,

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